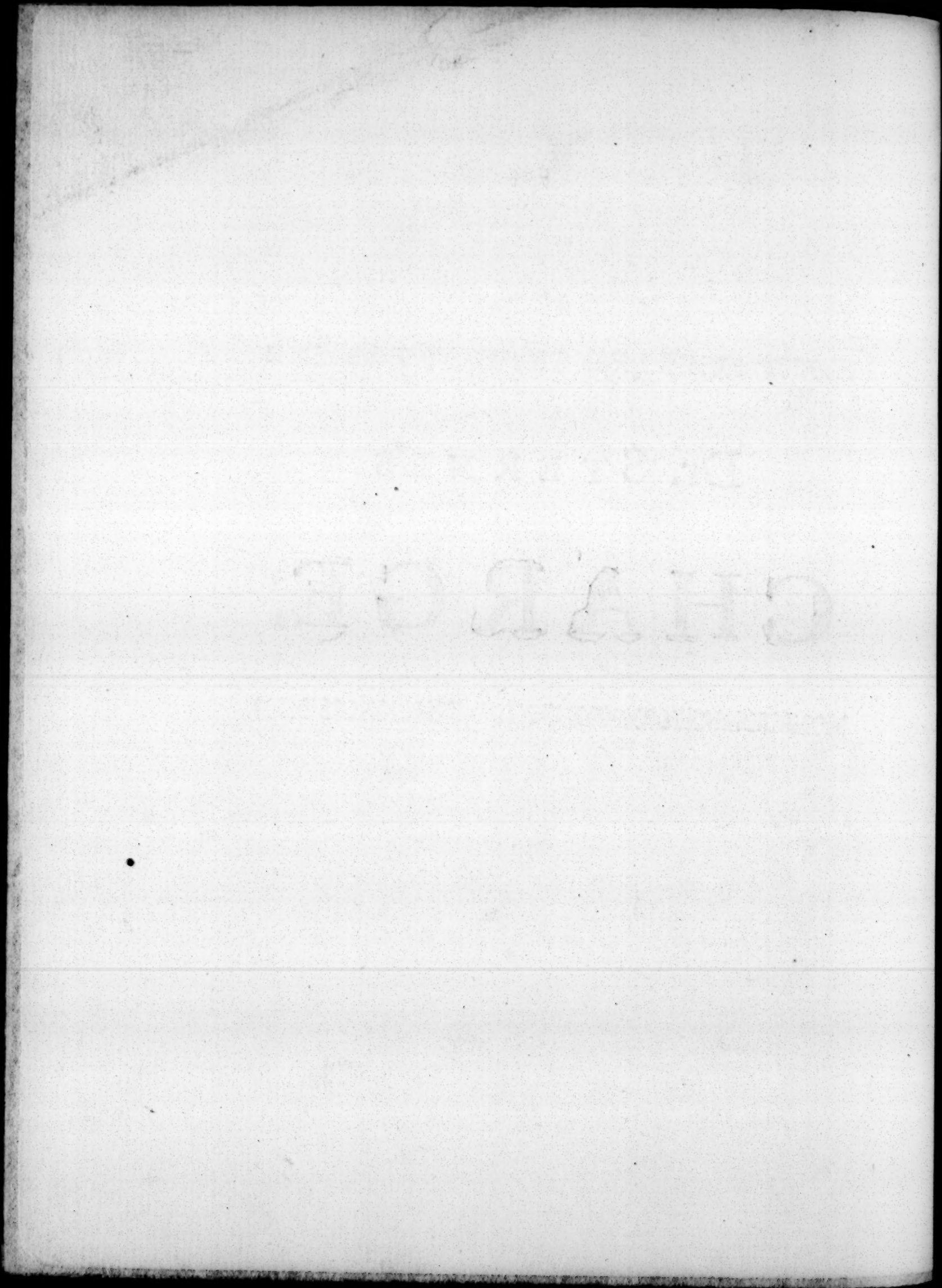




Dr. STERNES
CHARGE.





T H E
D A N G E R

Arising to our Civil and Religious LIBERTY

FROM THE

Great Increase of *Papists*,

AND THE

Setting up *Public Schools* and *Seminaries* for the
Teaching and Educating of *Youth* in the pernicious
Tenets and Principles of *Popery* consider'd ;

I N A

C H A R G E

DELIVER'D TO THE

Clergy of the Archdeaconry of *Cleveland*,

I N T H E

V I S I T A T I O N S

H E L D A T

Thirsk, Stokesley, and Malton, in the Year 1746.

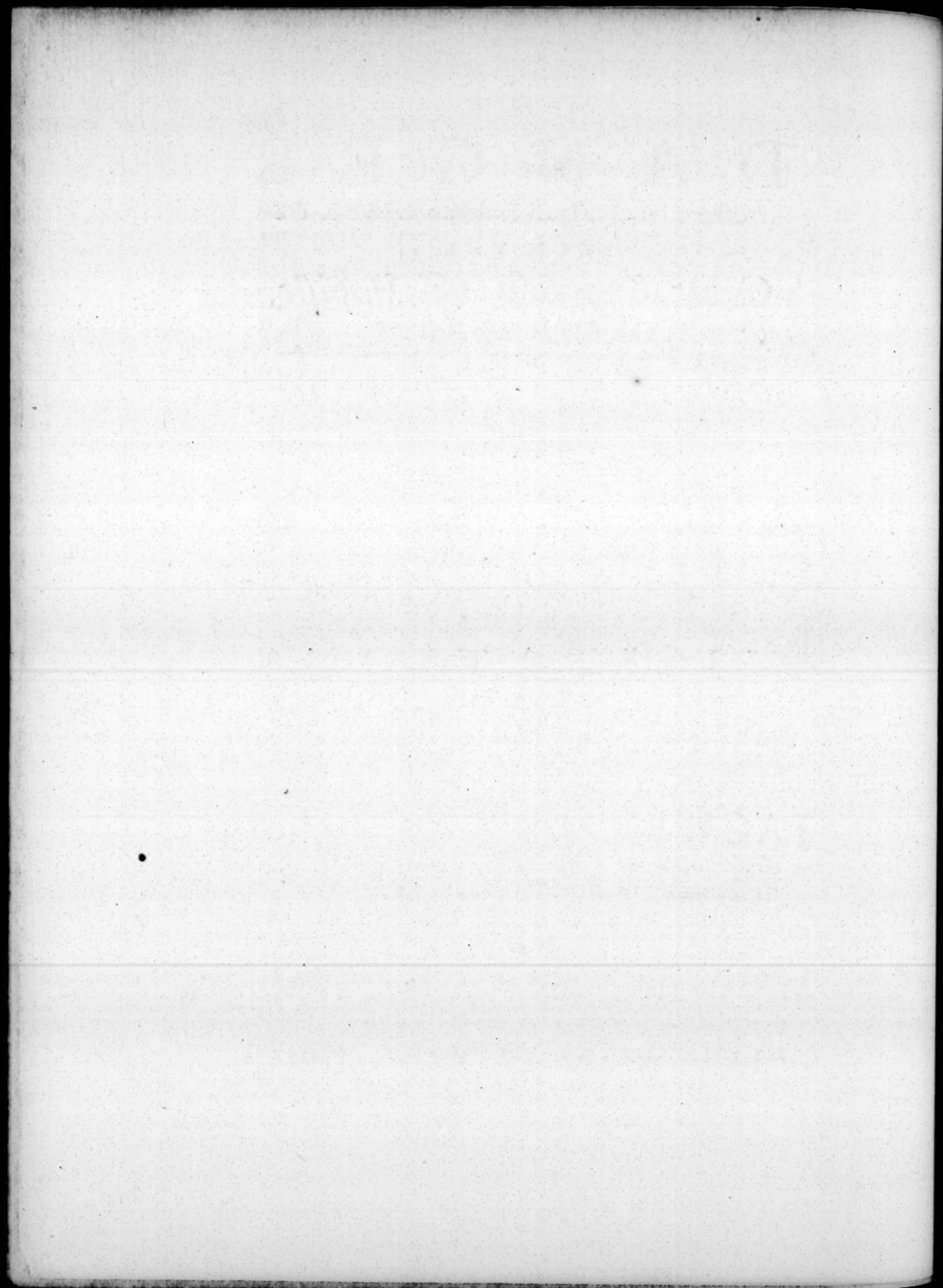
B Y

J A Q U E S S T E R N E, L. L. D.

*Archdeacon of Cleveland, Precentor and Canon
Residentiary of the Church of York.*

T O R K.

Printed by JOHN GILFILLAN in *Coffee-Yard*, for JOHN
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TO HIS GRACE,
T H O M A S,
 Lord Archbishop of York.

MY LORD,

THE Design of the following Address to
 the Clergy of One of the Archdeaconries
 in your Grace's Diocese being to point
 out the great Danger our Religious and
 Civil Liberties are exposed to from the prodigious
 Increase of Papists, and the setting up of Public
 Schools and Seminaries for the teaching and edu-
 cating of Youth in the pernicious Tenets and Prin-
 ciples

principles of Popery, with less personal Obligations than I have to your Grace, I must be guilty of very great Impropriety, was I to omit offering it to your Grace's Patronage.

Every One is sensible how much of our present Ease and Security is owing to the Pains your Grace took in the Time of our late Danger to create in Us a proper Love for our Holy Religion and our Free and Legal Government, and that animated by your Advice, Example, and Assistance, a Plan was laid and executed in this County for that glorious Association in Defence of these Blessings against the united Force of Popery and Rebellion. These great and important Services will ever attract the good-Will and Esteem of all those who know how to set a just Value upon a Constitution and Establishment founded in Religious and Civil Liberty, and it is with all Gratitude that I beg Leave to subscribe Myself,

My LORD,

Your GRACE'S

Most dutiful Servant,

JAQUES STERNE.



Dr STERNE's
CHARGE, &c.

REVEREND BRETHREN,



WHEN I had last the Satisfaction of meeting you upon the same public Occasion which now again calls Us together, I thought Myself extremely happy that the Circumstances of the Times did not make any particular Address to you necessary ; but a most daring and flagitious Attempt in Favour of a Popish Abjured Pretender having been lately made upon our Holy Religion, our Laws and Liberties, and whatever else is dear and valuable to Us as *Protestants* and *Englishmen*, I should be highly wanting in my Duty if I did not with all Freedom and Plainness lay before you my Thoughts upon such Points as the present Posture of Affairs leads me

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to consider, and which most nearly concern Us both in our Ecclesiastical and Civil Capacities.

I cannot but hope that what is honestly and sincerely meant by me to promote our Common Good will be favourably heard by you, and that my imperfect Observations, so far as they appear either reasonable or useful, will be enlarg'd upon, improv'd, and strengthened by your own; for I claim no other Merit to myself but that of being diligent in observing, and faithful in reporting what the present Exigency may at any Time make it expedient or peculiarly necessary for us to be attentive to. Indeed it seems to be one Part of my Office to point out to you, as Occasion offers, where, and in what Respects, it behoves us to be most upon our Guard, that the Establish'd Church may not suffer thro' any Fault or Neglect of Ours, and lest, for want of a due Information from what Quarter we are most likely to be struck at, we shou'd overlook Danger where it really is, or suspect it to be where it is not, and so expose ourselves to all the Mischief of groundless Jealousies on one Hand, and a thoughtless Security on the other.

He must have been an inattentive Reader of the History of past Times, and very careless of noting what passes in his own, who wants in general to be

be told to how many and great Dangers the Protestant Religion and the Ministers and Teachers of it have been exposed at different Times, as a Spirit of Irreligion or Enthufiasm happened to be most in Vogue

But the Danger to which Protestantism, particularly in this Archdeaconry, is now more peculiarly liable, calls upon You to exert your chief and utmost Endeavours against Popery.

My Design therefore in this Address is to lay before You what Arms we are furnish'd with to oppose a Superstition that within your District is no less formidable for the Numbers who have been seduced into it, than for the Rank, Fortune, and Influence of some of its leading Votaries.

But before I proceed to this, it will not be amiss to deduce a short Account of the perpetual War, which this Nation hath been forc'd to wage with Popery, from the Reformation down to this Day ; and of the dreadful Shoeks our Constitution hath more than once felt from its prevailing Force ; that we may not delude ourselves with false Notions, as if this busy and determin'd Enemy cou'd ever cease to annoy us.

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We cannot well forget that not many Ages have pass'd since almost the whole Christian World lay in the Darkness of Popery : And when the Light of the Reformation broke in upon it, and destroy'd *the Face of the Covering cast over all People*, and the *Vail of Ignorance spread over all Nations*, how many States and Kingdoms, *bating to be Reformed, cast the Words of the Reformers behind them*, and refus'd to come to this Light : How secular Intrigues, aided by the Wealth and Power of the Church of *Rome*, stopt the Progress of Truth in some Parts, and open Violence stifled it in Others. And of those States that shook off the Tyranny and Yoke of Idolatrous Superstition, some in *Germany*, either in whole or in Part, have again been swallow'd up by that mighty Torrent, which, if an over-ruling Providence did not *set Bounds to it, wou'd turn again and cover the Earth*. *England* itself had scarce adopted the rude imperfect Beginnings of the Reformation, that was then in its Infancy, and just tasted the Fruits of Truth and Liberty, when a *Popish* Bigot, getting Possession of the Throne, set herself with a merciless Fury to extirpate both. During that short and bloody Period, almost every Corner of the Realm heard with Horror the Groans of *Protestant* Martyrs. But Protestantism, when very near expiring amidst the Flames, reviv'd with Queen *Elizabeth*, who carried on the glorious Work to further

ther Degrees of Stability and Perfection. But notwithstanding this, tho' she triumph'd over the fruitless Malice of the Church of *Rome*, she was perpetually alarmed by Invasions, which it stirred up from Abroad, or Plots and Assassinations, which it projected against her at Home. In the succeeding Reigns, Popery, without Intermission, either secretly influence'd, or perplex'd and oppos'd the Public Councils, and continually advance'd in Credit and Insolence, till upon the Accession of *James* the Second, it threw off the Disguise, openly trampled upon our Laws, and, by it's precipitate Violence, effected it's own Overthrow, and our Deliverance. But tho' the Revolution broke and defeated all the Measures of Popery; tho' it fix'd Protestantism upon the same Foundation with the Throne itself; yet we have still the same Foe to struggle with; a Foe who hath hitherto only been made more restless by Defeats, and more furious by Disappointments.

Having thus viewed the Inveteracy and Strength of our Adversary, it will be proper to call to Remembrance some of those Laws which the Wisdom of the Legislature hath successively been constrained to enact, and still keeps in Force, in order to perpe-

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tuate the Blessing of the Reformation to us: — Laws, whose Authority is every Day violated with Impunity by the very Persons who are forward to declaim against their Rigour, for which their own Conduct is a full Apology; and who ungratefully and licentiously abuse the Tenderneſs of Proteſtants, in avoiding to put them in Execution, into an Encouragement to be more daring and active in undermining Proteſtantism; who, to ſpeak more properly, behave as if there were no ſuch Laws to check and controul them. And We Ourſelves, if we are not ſometimes reminded of thoſe neceſſary Fences and Guards, which the Government hath provided for the Support of our Religious and Civil Liberties againſt ſo reſtleſs a Faction, ſhall be very apt to forget them too; or, at leaſt, ſuffer them to lye unregarded and uſeleſs in our Statute Book, and become as meer a dead Letter, as they themſelves cou'd even wiſh them to be by a Repeal in Form. I am well aware that I have touch'd upon a harſh Topic, — I foreſee what Reſentment I ſhall draw upon myſelf from them, for ſhewing only a moderate Degree of Zeal in the *Beſt* Cauſe, which they exert even to Barbarity in Support of the *Worſt*; and I am prepared to receive and deſpiſe every Slander.

der. But I desire to obviate the least Surmise, that I am willing to raise any of that angry furious Spirit against them, which they incessantly display against Us. I shou'd on the Contrary be concern'd to see them press'd by any Severity, but what absolute Self-Defence, on the Part of Protestants, constrains them to exercise, and what the Papists on their Part may always be screen'd from by an inoffensive peaceful Deportment. But, as I shall ever be a declar'd Enemy to whatever *justly* deserves to be branded with the odious Name of *Persecution*; so, at the same Time, I hope, I shall never see them by insensible Degrees gain Power enough to turn Persecutors. For a fatal and long Experience hath taught us that we can be secure only in their Weakness.

These Precautions sufficiently explain the Scope and Drift of what I am about to offer, and, except with those to whom it is an unpardonable Injury not to be blind to their Schemes of subverting Us, will prevent any invidious Misconstruction of my Sentiments.

In this historical Review which I propose to take of the Laws against Popery, I shall, for the Sake of Brevity,

Brevity, throw together such as relate to the same Head tho' enacted at different Periods: Nor shall I go farther back than the Time of Queen *Elizabeth*; because till then, tho' a Spirit of Reformation had been set at Work, the Reformation itself had made a very small Progress. For *Henry* the VIII. was no less eagerly bent to maintain the Errors of Popery, than he was to recover the Royal Prerogatives of his Crown, which had been usurped by papal Encroachments. What was further done by the glorious young Prince who succeeded him, was rendered ineffectual by his hasty immature Death, and quite abolished by his bigotted Successor. But Queen *Elizabeth* directed the whole Bent of her Policy against the corrupt Doctrines as well as the temporal Usurpations of Popery; and was solicitous to secure the Purity of the Reformed Religion from being again infected with those Corruptions, from which it was so lately purged; and overrun by that Tyranny, which it had but just shaken off.

I begin with the Statute pass'd in the 13th Year of her Reign ' *against the Bringing in, and putting in Execution of Bulls, Writings or Instruments, and other superstitious Things from the See of Rome;* — Not that I apprehend there is now much Danger

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ger to be feared from the Importation of those sanctified Baubles ; but for the Sake of remarking to you the Occasion of passing this Act, as it points out to Us in the strongest Colours, what desperate Lengths, Popery, incens'd by Defeat, is capable of running. For the Year preceding, the Pope sent a Bull into *England* to anathematize the Queen, and absolve her Subjects from their Oaths of Obedience. In Consequence of this, a dangerous Rebellion was spirited up, and the Bull itself published in *London* with unexampled Insolence.

In the *Twenty third Year* of her Reign a Law was pass'd inflicting a Forfeiture ' of *two hundred Marks and a Year's Imprisonment upon any Person* lawfully convicted of saying Mass ; and of *One hundred Marks, with the like Imprisonment, upon any Person willingly bearing it.* This Law was further confirmed and strengthened by Statutes pass'd in the *3d of James I.* and in the *11th and 12th of William III.* The Distance between the first and last of these Acts is a Demonstration that Length of Time makes no Alteration in the Measures of Popery ; and the Preamble of the last Statute is penn'd with a Warmth and Severity of Language, which abundantly proves, that their Zeal burn'd then with the same Fury as it did in the Infancy of the Reformation ; and as we ourselves have lately seen it do ;
' *openly*

*‘ openly and in an insolent Manner (these are the
 ‘ Words of the Preamble) affronting the Laws,
 ‘ daily endeavouring to pervert his Majesty’s Na-
 ‘ tural-born Subjects, and fomenting treasonable
 ‘ and execrable Designs against his Majesty’s Per-
 ‘ son and Government.*

But notwithstanding these several Prohibitions, enforc’d by high Penalties, are there not known Mass-Houses in many Parts of this Kingdom? Is not the Resort to them open and public? And can we upon this Occasion avoid reflecting upon the Situation of our Fellow-Protestants abroad, whose unhappy Lot hath plac’d them under the tyrannical Pressure of Popish Governments? For it is notorious with what extreme Difficulty and Hazard they meet together, in the most private Manner, for the joint Worship of Almighty God. And is it not reasonable to expect that the Papists here shou’d at least pay that external Regard to our Laws, as to violate them with Secrecy?

Indeed the Penalties incurr’d in Defiance of these Acts, by all who *bear Mass willingly* are so utterly disregarded, that I am apt to suspect they are not commonly known; and I cannot but be of Opinion, that, if we diligently appriz’d our Parishoners how
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the Law stands in this Case, it might be one effectual Means to prevent their Perversion.

By the Statutes of *Queen Elizabeth* and *King James the First* above quoted, it is farther enacted, that ‘ *All Persons which shall by any Ways or Means put in Practice to absolve or withdraw any of their Majesty’s Subjects from their natural Allegiance, or from the Religion established within their Dominions; and all Persons, so absolv’d and withdrawn as aforesaid, shall be adjudg’d Traitors, and suffer and forfeit as in Cases of High-Treason.*’

It is much to be lamented that so important and necessary a Provision, as is here made for the Security of Protestantism, shou’d be render’d, in a great Measure, insignificant by the Rigour of the Sanction that was calculated to enforce a more strict Observance of it. For the Church of *England* relying upon the Goodness of her Cause, and unwilling to have Recourse to any Help but that of Reason and Scripture, by which the Errors of Popery have been so often expos’d by her able Defenders, flies the Benefit of that Assistance which the Civil Power reaches out to her with too rough an Hand; whilst her Adversaries, steel’d against Conviction, and confident that tho’ they commit Treason, they shall not be pu-

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nished as Traitors, venture upon it without Reserve or Scruple, every where and every Day, seeking with unwearied Application, whom they can deceive with their specious Arts of Sophistry.

The Restraint of these Laws wou'd doubtless be more efficacious, if the Penalty of them was a little softened, and brought to a nearer Conformity with the present Genius, and tolerating Spirit of our Constitution. But 'till the Wisdom of the Legislature interposes in this Behalf, it is highly fit that all Protestants shou'd be inform'd, particularly the lower Sort, who generally want such Information, that they who thus suffer themselves to be seduc'd from the Faith of the Church into which they were baptiz'd, forfeit their Lives to the State, by which they are protected: And this, tho' it might not effectually deter popish Priests from attempting to gain Protestants, might render their Attempts more difficult and less successful. And if some of the most active of these Emissaries, who cannot plead Ignorance of the Law, and are sufficiently aware that even to be found in the Realm is itself *High-Treason* by the *27th of Elizabeth*, were so far followed, as to be forc'd to flie a Kingdom, whose Welfare and Quiet no Laws can hinder them from disturbing, those immoderate Numbers of them wou'd not probably, as they now do, swarm in upon us from all Quarters.

And

And the Mildness of this Expedient, which only obliges the Criminal to escape Punishment, could be question'd by no One, who was not an Accomplice in the Treason, or a Well-wisher to the Success of it.

By the *Eleventh and Twelfth of William the Third*, there is a further Remedy provided against the Growth of Popery, to which it becomes Us to be attentive. It is there enacted, *'That if any Popish Bishop exercises any Part of the Function of a Bishop within these Realms, or if any Person making Profession of the Popish Religion shall keep School, or take upon themselves the Education or Boarding of Youth, they shall be adjudged to perpetual Imprisonment.'*

But notwithstanding this, Popish Bishops distinguished by Mock-Titles, and invested with a solemn Shew of Authority, it is well known, have methodically parcell'd out this Kingdom into four Districts, over which they exercise a regular Jurisdiction, and officiate in all the Branches of the Episcopal Character. Now what is this but to erect a Government of their own, in the very Bowels of this Government, by the Lenity and Indulgence of which they are embolden'd thus to form and model themselves into a compacted Body, proceeding, by settled Rules of Policy and Discipline, to undermine our
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holy Religion, and the civil Liberty of our Country, which is ever closely and inseparably connected with our Religion? — Schools too have been open'd by Papists, and as we may be sure that no ensnaring Kindness will be left unpractis'd by them to gain a thorough Ascendency over the Youth committed to their Instruction, so it is easy to determine in *what Points* they will be assiduous to instruct them; how artfully they will instill into their raw unexperienced Minds such Principles as will prepare them for the Reception of whatever Tenets they may think fit to graft upon them. And therefore it is incumbent upon every one who hath the Interest of his Country in the least at Heart, to detect and suppress, as far as he is able, all these seditious and treasonable Seminaries of Superstition and Disloyalty.

I have now given you a summary View of the Laws in Force for the Suppression of Popery, so far as they fall within the Compass of my Design, which was to touch only upon such as are more immediately levell'd against those Practices and Ways, by which any of the Flock *over whom we watch, as they who must give Account*, are most liable to be seduced from Us. And therefore I purposely pass'd those Laws by which Oaths and Tests are prescrib'd for the Discovery of Papists, and civil Disabilities and Burthens laid upon Papists convict; and lastly those
which

which confine them to a certain Place of Abode, forbid them to keep Arms in their Houses, or to send their Children abroad for Education in Popish Seminaries. For these Laws belong more properly to the Province of the civil Magistrate; and are, some of them, of so severe a Complexion, that the Execution of them is for the most Part suspended, and kept as it were in Reserve for any critical Season of Danger, when the Preservation of the Whole will justify and require the Use of the sharpest Severity towards the Part that endangers it.

But there is one general Remark to be made upon the Stile and Tenor of these Laws, which is of too much Moment to be omitted.—Whoever will be at the Pains of going through, and weighing these Statutes, will soon be convinced, that they bear so hard upon Papists not as Corrupters of Christianity, but as Men leagu'd in a Conspiracy against the Government. This Consideration alone accounts and apologizes for their Rigour. Hence it is that Papists are of Course excepted out of General Pardons; hence they were, in the most guarded express Terms, cut off from having any Share in the Benefit of the *Act of Toleration*, which was, with a truly Christian Spirit, fram'd for the Ease of scrupulous Consciences. And as an effectual Means to unite all Subjects, who were capable of being so united, in one common Tie

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of Interest, and Affection, however differing from each other in their Religious Perswasions.

And to shew upon how just a Foundation our Legislature proceeds in considering the Papists in the Light in which it hath all along consider'd them, we need only alledge that fundamental Article of Popery, *that no Faith is to be kept with Hereticks*. For this single Tenet, by destroying at once all mutual Trust and Confidence, removes the Basis, and by so doing strikes at the very Being of civil Society. The Word, the Promise, the most solemn Oath of a Man, who hath firmly embrac'd this Principle, can be look'd upon as given only with a premeditated Intent to be falsified, whenever the Interest of his Church will be promoted by his breaking through these sacred Obligations; even his Conscience, misguided by the Sanction of a suppos'd infallible Authority, will prompt him to the Perjury, from an enthusiastic Confidence that God will be pleased with such an abominable Prostitution.

These then are the Laws which the Civil Power hath contrived to suppress the Progress and Growth of Popery; and the general Ground and Reason, upon which they are formed, is, we see, immediately deducible from an avowed Tenet of Popery itself.

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The Importance of this Topic hath already carried me too far ; but before an Audience of Clergymen it would be an unpardonable Omission to say nothing of the *Canons* of 1603, as they are the immediate Standard by which we are to guide ourselves in the Discharge of the Ministerial Function ; and which, with Respect to the Case under Consideration, 'are so wisely framed as to be the best Provision for securing a due Obedience to the Temporal Laws, by furnishing out the Means for discovering how far they have been transgressed. Agreeably to this the 66th of these *Canons* orders 'every Minister being a Preacher (and in the present State of the Church every Incumbent is ordinarily such) who hath any Popish Recusants in his Parish, to labour diligently with them from Time to Time, thereby to reclaim them from their Errors.' If Reason and Argument prove fruitless, by the 110th *Canon* the Churchwardens if they know any one within their Parish that he is a Favourer of any usurp'd or foreign Power by the Laws of this Realm justly taken away, or a Defender of Popish or erroneous Doctrine, they are to detect and present the same to the Bishop of the Diocese or Ordinary of the Place.' And lest the Churchwardens, unmindful of the solemn Oath of Office, by which they are bound to make faithful and true Presentments, shou'd be remiss and negligent in their Duty,

Duty, it is prescrib'd in the 114th Canon, 'that
 ' every Parson, Vicar, and Curate shall carefully
 ' inform themselves every Year, how many Popish
 ' Recusants or Popishly given are Inhabitants or
 ' make their Abode in any of their several Pa-
 ' rishes, and shall set down their Names, distin-
 ' guishing absolute Recusants from half Recusants;
 ' and the same so set down and distinguish'd shall
 ' yearly at a limited Time, under Pain of Sus-
 ' pension, truly present to their Ordinaries; and
 ' the said Presentments are to be convey'd through
 ' the several intermediate Orders of Church Go-
 ' vernors, and in the last Resort to be by the Arch-
 ' Bishop exhibited to his Majesty.'

So many and so various are the Laws, Civil and Ecclesiastical, by which the Church and State have, from Time to Time, been constrained to fence and guard themselves against a common Enemy; who is perpetually varying in his Schemes of attacking both, whilst he is steadily actuated by one fixed Principle of Conduct, and uniformly guided by a supposed infallible Authority, irreconcilably opposite to the Peace and Welfare of this Country.

Such an Enemy as this, is always dangerous, and therefore ought never to be overlook'd. For what is more to be watched and feared than a facti-
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ous Conspiracy against Government, sanctified by the Name of Religion, and pushed on with all the Enthusiastic Zeal of a blind erroneous Conscience? If, under these threatening Circumstances, many who would take it amiss not to be thought good Protestants, have affected to ridicule the Dread, and despise the Encroachments of Popery, this is really one of our worst Symptoms. For it implies a criminal Indifference for that which ought to be most dear to Us, the Purity of our Christian Faith, and the free Enjoyment of Religious and Civil Liberty, without which every thing in this World loses all its Value and Relish.

If this exploded Superstition is secret and slow in its Advances, it only proceeds thus gradually to ruin Us more effectually. But do we not deceive Ourselves in imagining the Increase of Popery to be much less than it really is, from a careless Inattention to the Numbers that are daily perverted, and the restless Assiduity of Zealots, dispersed through every Part of the Kingdom, and skill'd in all the specious seducing Artifices of gaining Profelytes? How does it captivate the Ignorant with bold Assertions, and popular *cunningly devised Fables*? And, whilst it is thus pushing on its Conquests in Defiance of the Laws, doth it not rejoice at our Unconcernedness,

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and endeavour, by lulling us asleep, to confirm us in our Indolence? And on the other Hand, by Insinuations artfully propagated, expose the Suspicions of those, as idle and unreasonable, who are justly alarmed at it's Increase, and ridicule the Vigilance of those by whom it's Emissaries are detected in their dark Workings? Do we consider what insidious Charities it bestows to purchase the Compliance of the Indigent? How frequently it *subverts whole Houses*, by making the Popish Husband a Snare to the Protestant Wife, and the Popish Wife to the Protestant Husband? Doth it not by this Means engage the strongest and tenderest Affections of human Nature to plead its Cause, and forward its Progress?

And is not every one, who is thus perverted, drawn from his natural Allegiance to a Foreign Dependence, and prepared, by the Superstition he hath embraced, for any Attempt against the best King, and the most indulgent Government? Can any one entertain a Doubt whether the Body of the Papists residing amongst Us do not implicitly pursue the Measures prescribed to them by their infallible Guide, or must not, whenever they are called upon by him and his Jesuitical Agents, as *one Man*, exert their whole Force, for the Re-establishment of what they
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are taught to believe is the only true Church? Must it not be supposed from the Nature of Things, that their Conscience led them, upon this Principle, to spirit up the late Rebellion, and contribute largely to the Success of it? Can we ascribe the seeming Inactivity of many of them, during the Rebellion, to any Thing but their waiting for the critical Season of appearing openly in a Cause, which, if they believed the Religion they profess, they must secretly have aided with their whole Influence? Did not the Panic of the Nation, at that Time, speak the just and natural Sense of the Nation, that an Army of Rebels appearing openly in the Field, was not more to be feared than an Army of Papists lurking in the Capital, eager and ready to shew themselves when we were least prepared to expect or resist them?

It must be mentioned to your Praise, my good Brethren, that your Zeal was as warm and your Vigilance as close and attentive at the late perilous Crisis as the Danger of Our Situation required, when the Foundations of Our Government were struck at, and every Thing valuable to Us permitted by God to be put to Hazard.

How will it for ever reflect Honour upon the Clergy of the Church of *England* in general, and upon

pon those of this great County in particular, that they answered all the high Obligations of their Function, in expressing and exciting Loyalty and Fidelity to the King ; behaving as Men truly sensible, that, by upholding the Majesty of his Throne, they shou'd secure to themselves, and to the Nation, the unrestrained Exercise of the purest Religion, and the inexpressible Advantages of the best modell'd Government in the World ?

This Juncture was in every View distressful, and the Prospect gloomy ; but the Greatness of the Danger itself produc'd an unexpected happy Turn in our Affairs ; it suspended all our petty Differences, and tied us together by the common Band of Protestantism. This comprehensive Principle of Agreement fix'd our Attention upon the Essentials of Christianity ; All, who agreed in these, shook Hands as Brethren, and join'd in Support of our common Country : So that, upon this important Occasion, Popery, by the Terror of its own destructive Machinations, brought Security to Us ; it created an Union amongst Us, when nothing else could do it ; and, in direct Opposition to its own accursed Spirit, it raised a Spirit of Brotherly Love, which, under the Protection of Providence, blasted all its *mischievous Devices*.

YOU

YOU, my Reverend Brethren, had upon this Occasion the Example and Pattern of our most excellent Metropolitan before You : His tried Loyalty and known Zeal in the Cause of Protestantism animated your Resolutions, and influenc'd your Actions; and, by a suitable Behaviour on your Part, the properest Return hath been made to Him who so kindly undertook for Us, ' that on every Occasion where our Country is concern'd, we shou'd look upon Ourselves as incorporated with the warmest Defenders of it; or, if we did desire to be distinguish'd, it wou'd be by our Ardor and Zeal to preserve our happy Constitution.'

Let Us then be careful to maintain that Spirit of Agreement and Watchfulness, which by the Blessing of God wrought our Deliverance, and will, if continued, perpetuate our Safety. The open Violence of the Enemy hath been defeated. This Defeat will only inflame him to proceed with more Rancour, and more Secrecy. The Canons, you see, were framed in Aid of the Laws, and they have assigned to You the Part of Watchmen, to observe and detect those, who might otherwise with Impunity ensnare your Flocks, and insensibly diminish the Strength, corrupt the Faith, and infect the Loyalty of the Nation. You sustain a double Character; You

stand charged with the common Obligations of *Subjects*, and those Duties which are peculiar to You, as *Clergymen*. You are, by your Situation in Society, liable to incur double Blame, or capable of rendering Yourself *worthy of double Honour*. You have *chosen that good Part*, which, so long as you persevere in it, will put you out of the reach of any Slander but what you should be proud of, the Slander of those, who are *Your Enemies*, only because *You* are the *Friends* of your *Country*.

F I N I S.



